The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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ETHNOLOGY.

THE DESTINY OF THE BLACK RACE.

"God hath Made of one Blood all Nations of Men for to Dwell on all the Face of the Earth."

The fathers and mothers of the present African race in America were stolen from their native land and brought in chains to this country by a people professing the greatest civilization of any people in the earth; and these people, laying claim to the most advanced civilization, and professing the greatest Christian progress and enlightenment, were guilty of perpetuating the bondage of the stolen natives of Africa and the children born to them in slavery, long after liberty had been proclaimed to all men. No wonder the great liberty bell cracked and refused longer to ring!

God himself has declared that there is no remission of sins without the shedding of blood. One of the greatest crimes of a pretended civilization was the bondage, with all its attendant concomitants, of the black race in this country. That enormity against God and man, actuated by the most mercenary incentives, had its retribution in the sacrifice of hundreds of thousands of lives and the expenditure of billions of dollars, reaching a climax in the martyrdom of one of the grandest characters of modern times. Was all this retribution for naught? and has God no purpose behind all this for the future of these millions and their unborn generations?

GOD ALMIGHTY INSTITUTED CIRCUMCISION.

Nothing can be clearer than this: that either the Almighty himself ordained the rite of circumcision, or the Scriptures are a compilation of blunders and falsehoods developed through ignorance, and therefore not entitled to any further consideration than to be expugnated from the catalogue of existences. One of the provisions of God's covenant with Abraham was that his male posterity should be circumcised. That there was a purpose for such an institution, to be religiously observed, not yet involved in any scientific explanation outside of Koreshanity, will obviously appear as we progress with this present exposition.

MALE CIRCUMCISION BRIEFLY CONSIDERED. The brain and body are related to each other, part to part, and, through their nervous systems of animal and organic life, are correspondential in their forms and reciprocal in their functions. Every minute part of the body derives its functional power from the seat of its life, situated in the corresponding and specific rēgion of the brain. To discover, then, these analogous correlations, and to specifically define their co-ordinate uses and extend the knowledge of these correlations into the corresponding alchemico-organic world, enables us to scientifically comprehend the necessity for a ceremony in which the Lord God was so particularly interested as to personally supervise and direct it.

The movements of the alchemico-organic cosmos ("physical universe") derive their impulse, remotely, from that special conservation of mental energy induced through racial circumcision.

It is not generally known that the forms of the alchemico-organic world are the materializations of thought,—thought being as substantial as matter, which is visible and ponderable,—and that the laws and motions of the alchemico-organic cosmos remotely depend upon the conceptions and material provisions of voluntary mental energy. It is not surprising, then, that the mind of the All-wise, operating through mediators of his purposes regarding the voluntary perpetuity of being and existence, should himself provide this ceremony. Let us repeat, then, for the sake of emphasis and perspicuity, that every motion in the alchemico-organic (physical) world has its origin in the voluntary will of man, in which is the will of God. In the seat of desire (the will) is situated and resides that most essential substance, the affection or desire to perpetuate being, and from this desire, through successive modifications and gradation of descent, proceed all alchemico-organic momenta.

The specific purpose of male circumcision was the conservation and direction of the masculine propagative energy.

The region of the cerebrum analogous to the part extirpated, is the apex of the choroid plexus of that little dip, or fold, of the *velum interpositum* (interposing curtain, or veil, of the pia mater, soft mother,) which invests the conarium. The circumcision of the viduals of the race was for the purpose of conserving at this apex a specific energy which could only be of use as it was moved by the religious force, toward a pivot of utilization. It was through the persistence of the religious principle that it became possible to perpetuate the ceremony by the covenant made with Abraham; and the promise to Abraham,—on the basis of an observance of this rite,—that kings were to come from his loins, gave to the general mind of the Hebrew people that impetus of desire which focalized the conserved sex energy in the kings of Israel, to such an extent as to create the necessity for Solomon to provide himself with seven hundred wives and three hundred concubines. The reflex of this force concentering in the Lord Jesus, made him the high priest of circumcision. Those who received the Holy Spirit—proceeding as the result of the Lord's theocrasis—constituted the circumcision itself, for the apostle declared: "We are the circumcision." All creation proceeds from this high priest. He (the Lord Jesus) "is the image of the invisible God," (who was declared to be in him) "the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church." If the foregoing be true, then all creation proceeds, and all motion is impulsed, from this high priest of circumcision. To show the specific relation of his cutting off (circumcision), at the crucifixion, to the alchemico-organic world, notice that there was a corresponding circumcision (cutting off, or eclipse), in the alchemico-organic cosmos, at the time of the Lord's death.

Thus far, we have considered the eclipse of the sun as a product of the circumcision of the male. Let us emphasize the character of the relation of the *Son* of man to the *sun* of the alchemico-organic world. That the male man relates to the sun and the female man to the moon, there is abundant scriptural and scientific testimony. Joseph dreamed that the sun, moon, and stars, bowed down to him. When he repeated the dream to his father, Jacob said: "What, shall thy father" (the sun) "and thy mother" (the moon) "bow down to thee? But he treasured the saying in his heart."

The eclipses of both the sun and the moon are for the purpose of conserving alchemico-organic energy, and thus perpetuating the forms and motions of the alchemico-organic cosmos through the utilization of the energy thus conserved. This energy, however, is first derived from specific conservations in the race, directed—through man as mediator—by the wisdom of God. We have already noted the relation of the anthropostic to the alchemico-organic solar eclipses, as indicated by the coincidence of the two at the crucifixion of Jesus. This point cannot be too warmly emphasized; neither should it be forgotten that its reconciliation should not be attempted upon any other than a scientific basis. If there was a solar eclipse of a marked and peculiar character at the crucifixion, or cutting off, of the Messiah, it was because the co-ordination was governed by the conspiration and unity of alchemico-organic and organo-vital law, the miracle consisting merely in the fact that the co-ordination was not comprehended by men in that day.

THE CIRCUMCISION OF THE MALES OF AN ENTIRE NATION, AS A RELIGIOUS CEREMONY, COUPLED WITH A PROMISE TO BE FULFILLED IN FUTURITY, INSURED A SUBSEQUENT FOCALIZATION OF THE CONSERVED SEX ENERGY.

The Lord Jesus, the Christ of God and the high priest of the order of Melchizedek, was the focal and polar point of masculine sex force, energized through his theocrasis and transmitted as Holy Spirit, through which God impregnated the church for its regeneration. Differently reiterated, the Lord God, in conserving a surplus sex energy of the sensual race through the circumcision of the male, aggregated that energy into a nucleus of regenerative (reproductive) force for his own specific use, through the manifest regenerator (reproducer)—the Lord Jesus Christ. Thus, by virtue of this husbanding through the Lord as the husbandman, he impregnated the church in the beginning of the age that it might bring forth the firstfruits at the consummation of the age. The laws of generation (production) and regeneration (reproduction) operate precisely the same in every domain of active life. Man has an animal life, so has God; for from God man derives his animal nature. It is through God's animal life that he regenerates the sons of God from the generated Son of God. The organic, or vegetative, life of God—by which is implied the gestative, or in which the gestative is embraced—belongs more exclusively to the female than to the male; that is, it attains to its perfected state in the woman, not in the man. The sons of God are the product of God's animal life. It is the spirit of God's (man's) animal life that goeth downward. The Lamb of God signifies God's impregnative possibility. It is by the Lamb of God that God's Bride is vitalized for regeneration. "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." All this goes to show that God has an animal life. The Lamb of God is an animal; but this is not the only feature of the animal characteristic of Deity.

FROM THE SONG OF SOLOMON.

"I am black but beautiful, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Do not despise me because I am black: because the sun hath altered my colour. The sons of my mother have fought against me: they have made me the keeper of vineyards: my vineyard I have not kept."

In a literal and outward sense, the above from the song of songs includes the Africo-American, and sets forth the divine purpose with the now despised and persecuted race. The following from Isaiah xlv embodies God's purpose and promise to Cyrus, his anointed: "Thus saith the Lord, the labor of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over." The merchandise of Ethiopia is the Africo-American, stolen from Ethiopia and sold as merchandise, but now liberated preparatory to his final adjustment and infiltration with another race. The African and Africo-

American are identical in origin with the white race, having the same Father and Mother God: their destiny is the same. The blood of Abraham, the chosen servant of God, the one to whom the inheritance of the earth is promised, has mingled with that of many of the dark races. Ethnic infiltration, or racial mixture, is God's plan of giving impulse to those careers of destiny which denote the progressive ethnic evolutions of the advancing types of human development and civilizations.

If it has been observed that in the amalgamation of the black with the white race certain physiological modifications tend to induce pathological states incompatible with the safety of either, why not enter deeply enough into the investigations of cause and effect to discover the obstacle to ethnic amalgamation, and apply the remedy? Abraham comprehended the law and applied the principle of the compatible union of the Hebrew with other races, dark and black. The law resides in the simple ceremony of circumcision. The amalgamation of the African with the white race insures a positive decline, which terminates in nonviable conditions after a few generations. There is a remedy. This remedy will be applied, and the ethnic problem will find its solution in the bleaching of the Africo-American through the infiltration of the white and the black blood.

WHAT IS THE DEEP-ROOTED CAUSE FOR THE NONVIABILITY OBTAINING AS A RESULT OF AMALGAMATION?

It may be stated in a single proposition; namely, the passional inequality of the sperm and germ of reproduction renders the product of their union nonviable. This is a self-evident proposition; but the general stupidity of the conservative (?) mind, and the pig-headed opposition of men to every new discovery and effort to depart from the old ruts and mark out and traverse apparently untrodden ways, impel us to present some arguments destined to reach those who, open to conviction, will weigh the testimony and form rational conclusions. We must find, in the great laws of antithetical and correspondential analogy, the key to the solution of the problem embraced in the proposition in question. Equilibrium, equipoise, or state of rest, engendered by compatible or equitable unions, insures stability and, consequently, perpetuity of the unity. Suppose we observe the causes of conflict between so called "capital and labor," in the industrial field. The inequalities, which are manifold, engendered by the relative advantages of the "capitalist" and the man who creates the wealth of the capitalist, breed contempt for poverty by the financial pirate who produces it; hence the want of equilibrium. The hard-wrought earnings of the poor man plenish the coffers of the aristocrat. He revels in luxury, and, by robbing the industrial slave of the proceeds of his labor, deprives the laborer of his time and means of education and opportunities for refinement, thereby ostracising him, who, under more favorable circumstances, would often be, in many ways, the superior of his oppressor. Men sometimes awake to a consciousness of their rights and reassert them; but instability and unrest are substituted for equilibrium, until equality again rights the wrongs of divergent affluence and poverty. As it is with universals, so it is with particulars. The laws of inequality, conflict, and destruction—observed in this universal aspect of activity—extend to the very atoms of organo-vital existence, and the causes which operate to dismember the aggregate bodies of society expend their forces in the dismemberment of the very minutest corpuscles of the viduals, of which the universal is composed.

There are two general differences of quality between the Africo-American and the various white races, particularly the Anglican, to which we shall call special attention. The first is the strength of the animal nature; the second is the social inequality resulting mainly from the unequal advantages of the black and white races. The color is no special obstacle, providing other things are equal, in the way of amalgamation. If the black race is given an equal social and educational opportunity, he will invariably demonstrate his equality on that line. He is capable of receiving the highest grade of culture. We should not, in drawing comparisons, attempt to place the lowest type of the colored man with the highest type of the white man. This is unjust, but it is the usual method of comparison. The social position of the whites and the blacks is unequal. The emotional natures of the two are unequal. The passion of the black by far exceeds that of the white man, and this emotion extends to their respective sperm and germ life. This passional difference can be so modified by the application of a simple scientific principle as to create in the union of the two races a viability, vitality, and longevity, greatly exceeding that of any of the races as they now exist. The application of circumcision, associated with the corresponding religious incentive, will afford the remedy and prepare the way for the miscegeneration. Such a circumcision must not, however, be confined to the male sex.

(CONTINUED.)

Race Progression.

The desire of all dark skinned people is toward the white race; their dislike of their own color and their admiration for the white is well known among observers. The philosophy of this is not so well known, except to few. It is not so well known that the white color itself has come down through the evolution of races from the Adamic race, which was red, as its name, Adam, implies: nor that, still further back, the white race was once black. How and why is the change effected, and what is the standard of excellence toward which the aspirations of all races flow? We turn again to the great Exemplar, the Lord Jesus, the Christ of God, who was lifted up that all men might be drawn unto him. When the soldiers pierced his side as he hung upon the cross, there flowed from the wound blood and water, showing that the physical structure of his body did not exactly agree with that of the humanity around him; that the organization of his body must have been on another degree of excellence. We who believe that He was the fulness of the Godhead bodily, know, and must acknowledge, that he was pure in body as well as in soul and spirit, so pure that he could pass out of this life by the new and living way, that of theocrasis. This involves a new and higher physiological construction.

The Maker of the universe follows, in all his workings, certain immutable laws, and is governed by them. We do not find acts of special legislation in the divine theocracy. One of these laws is that of attraction, the law that moves

the world, the law of laws, the law of love. This is the key to all ethnic progression. Through and by this law the Jewish race married into itself the flower of Egyptian civilization when the women of Egypt were taken as wives. The Egyptians were a dark race, but they were attractive, mentally and physically, to progressive Jews who were on the line of the highest racial development; that line which has for its terminal point the production of a new race, the God-men. Later we find this mixed people carried away into captivity among the Medes and Persians; there, the blending is so complete that, as a nation, they are lost to history. However, the leaven was buried but to rise again in the great Germanic family, of which the American people are the head, the true seed of Ephraim.

All these changes have been wrought through the aspiration of the lower for the higher, and, reciprocally, the same attractiveness of the higher for the lower.

When the baptism of Pentecost was poured out upon the disciples, and the divine energies of the Lord's pure body entered their hearts, it was only possible because there was a powerful line of attraction between them and the Lord, making them receptive to the inflowing spirit.

In racial progress the law is the same; the higher flows into, and lifts up, the lower, not necessarily *en masse*, and on the sensual-natural plane—as when the Romans captured the Sabine women—but as well by the divine method of conjunction or marriage, when the deific energy is poured out upon the world through its personal, or Jehovistic, manifestation.

The effort of all humanity is upward and inward toward the Creator. This seems to be a very slow movement, even in the strongest and most progressive types. In most, it seems an absolute retrogression; but we, knowing the law, can look out over the world, and tell the story of race progression for the ages to come. If certain races are now disappearing from the earth, we know that their best and truest spirits come over to the most progressive race as a subsidiary spirit. To him that hath will be given, and from him that hath not shall be taken away even that which he seemeth to have. This interior reaching forth of the stalk, blade, and flower to the culminating effort of the production of seed, forms the bond of unity and attraction throughout the human, as well as the vegetable, organism.

In the sensual-natural organism, the venous blood is dark, impure, and totally unfit for the uses of the body until it is carried back from the circumference to the lungs (the light or lights), which are analogous to the intellect; there subjected to purification by the inbreathed or inspired air, it is rendered clear and fit for the arterial circulation through the heart, the great muscular centre of physical activity, by which this purified blood—now clear and red—is sent out to perform its uses in various parts of the organism. This is the circulation of the sensual-natural. In the divine-natural, as shown in the body of the Lord Jesus, the venous fluid was pure, red blood, and entered into the lungs of his body to be further transformed to the pure river of water which filled his arteries and impulsed his heart to its loving, willing sacrifice, that all men might drink of this water and live. This is the water of the spring of life eternal, of which poets dream and sing, and for which the alchemists of old sought and experimented in vain.

The conjunction of God with man is only accomplished when God manifests himself in his human form as Jehovah. While he remains a spirit, no conjunction is possible, for it is only in the divine-natural degree of his being that God is in the nearest degree of attractiveness to humanity. The conjunction of race with race is also made, not in the spirit, or through the line of the spiritual degree, but through the natural, through the body. It is in the natural degree that God is in his power; it is also in the natural or literal degree that all his creations are in their power; and race infiltration or intermarriage is the secret of race progression from black to white. Each progressive race has its culmination in a race of God-men, of whom Jesus the Lord was the type. In the world today, the white American is the highest type of progressive humanity and reaches the apex of growth in the God-men through whose theocrases the most spiritual of the dark races—our Africo-Americans—will receive their baptism and become the chosen people of God for the succeeding Mazzarothic cycle.—*M. C. Mills.*

THEOLOGY.

The Character of the Lord's Coming, Not the Time, Is the All Important Question.

When Jesus was born, the wise men of the East, outside of Jewry, not only knew that the times were fulfilled pertaining to the manifestation of the Messiah, but they were so well advised of the character of that advent and its location as to proceed to the manger in Bethlehem, where, under the inspiration of God, they could offer the evidences of their adoration. "The time is fulfilled; where shall the young child be found?" said they. The Jews to whom the promise of the prince was committed, knew full well that the time had come for the Messianic advent. They had misinterpreted the Scriptures regarding the character of the august presence, and,—notwithstanding all their enthusiasm of conviction that they were the people to whom the promises were made, and to whom, above all people in the world, (because they had the law and were obedient to it,) the Christ was to appear,—when the Lord of glory came, he came to his own and his own received him not.

With the precision of mathematical accuracy, some, who suppose themselves interested in the coming of the Lord, have drawn the dividing line of time between the old and the new. "The times are fulfilled," say they. Have they as clearly defined the character of that incarnation as they have denoted the chronological record of the advent? The Lord was born an infant, and for thirty years the people awaited his public ministration. In 1839 the tabernacle became manifest for its purification. In 1870 the cellular cosmogony and a knowledge of the form and function of creation emerged from the debris of wasting generation, to the resurrection of the day-star of the coming kingdom. So called Second Adventists tell us that the time is fulfilled for the coming of the Lord. Where is he, that we also may come and worship him? The prophets of Adventism, before 1844, put forth the cry, "He comes; go ye out to meet him!"

Like the wise men of the East, did they lead to the place of his birth? or did they look and watch in vain, to meet disappointment and reduce themselves to the ridicule of those who say, "Aha! aha! where is the sign of his coming? All things remain as they were, and to all appearance they will continue to so remain."

Prof. Totten, will you tell us *where* to find the man ordained of God, holding the plumb-line, and of whom it is declared: "He shall build my city, and let go my captives; not for price nor reward, saith the Lord of host"?

Peter was the natural representative of the twelve apostles; because of this, to him were committed the keys of the kingdom of heaven. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." If such a commission was not to place him in full authority, both in heaven and in earth, then language fails to convey that for which it was intended. Peter was to involve the twelve apostles, and with them all others who received the Holy Spirit and looked forward to the resurrection of the Father (Elijah) who should gather, as did Jesus, the lambs with his arm and carry them in his bosom. Peter is the apostolic successor of the Christ; he is the sign of the Lord's coming, and will fulfil the prediction of the coming of the sign, for he is the forerunner and baptizer of those who are to become the firstfruits of the resurrection. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Is Peter, or Cephas (which, being interpreted, is rock, or stone), the Shepherd, the stone of Israel? and is Cyrus this Shepherd? "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." Will this Shepherd, the stone of Israel, come of Joseph's posterity, through the tribe of Ephraim, carried away into Assyria?

Would it not be a profitable undertaking, for such as are interested in the subject of the Lord's coming, to look along the lines of the prophetic declarations concerning Joseph and his posterity? There will the Christ be found; for into the body of Joseph did the Holy Spirit descend, when in the theocrasis that body was appropriated (eaten) by those coming under the influence of the Spirit.

The Plea For Work.—Work has its tragic sides, but they are light compared with the tragedies of no work. The most pathetic of all pleas is the plea for work—when a soul only begs the chance to earn an honest livelihood. Think of it, you who grow hard and selfish in your prosperity, who grow nervous and sleepless when your gains stop increasing—when your interest on invested funds is not forthcoming! How many are the thousands of the slaves of enforced idleness who ask no other boon than the privilege of exchanging sweat for bread; crave to offer hardened hands in exchange for clothes and fuel!—*Rev. Jenkin Lloyd Jones, in Ex.*

"DESIRE, THE CAUSE OF CREATION."

The above is the theme for discussion by the Theosophical Society at its meeting in Atheneum Hall. As a scientific proposition, it will answer well as a companion piece to the theologian's dogma that God created all things out of nothing. There are not two ways of creation, as there are not two methods of growth. What the ordinary man creates, he creates, not by means of the desire for the object of such creation, but as a necessary concomitant of such desire. While the creation could not take place but for the desire, such desire is no part of the direct means of the creation. A man desires a house; he puts forth the necessary effort to build one. The former is a pure emanation, or effort of mind, and of itself could never build a house, hence could never be the material cause of which the house is the result. Moreover, desire itself, like all other things, must have a cause. Since desire is a form of thought, we must look for its cause in the workings of a thinking, active mind—a personality. Precisely here is the source of the difficulty in the minds of Theosophists, as of other professed wisdom seekers of the present, and of the times in which Paul wrote. Now, as then, it is true of vast numbers of men that "They did not like to retain" (a personal) "God in their knowledge," (therefore) "God gave them over to a reprobate" (unreasoning) "mind." Such people, perhaps, always exist, but are especially numerous at the ends of ages, when a personal God is about to destroy old, worn-out human institutions, "the old heavens and the old earth," and introduce new and righteous ones—"new heavens and a new earth wherein dwelleth righteousness"—a new state and a new church. Cicero founded a school of philosophy in his time, whose adherents, like the professed wisdom seekers of the present, did not like to think of a God who was personally cognizant of the acts of men, and hence were willing, like professed Theosophists of the present, to accept any seemingly plausible explanation of the creation, like that which makes desire, which is necessarily and only an emanation of a personal mind, the efficient cause of the creation.

Desire, since it leads to creation, is one of its necessary antecedents, but not its efficient cause. Cause is always reproduced in result. The cause of the wonderful Ferris wheel was the ideal wheel in the mind of its personal creator. The cause of the wheat produced, is the wheat sown. Desire can never be a creator, for it is always, in itself, an antecedent and never a consequent. That which is produced as the object of desire, is not simply another, or the same, desire. "But," the objector may say, "such are indeed the limitations of a human creator, but God is not subject to such, or indeed to any, limitations." If the objector grounds his objection on the Bible, we say that it does clearly teach that God is subjected to the same limitations as, not the man "born in sin and shapen in iniquity," like all men of the present, but the Adam before the fall, who was created in the image and likeness of God,—just like God and like Jesus, the second Adam, who also was the first, since he himself declared that he was the Alpha and Omega, the first and the last, the beginning and the end. He was the beginning and the end of the grand cycle of Mazzaroth, of 24,000 years, as well as of the Jewish and Christian ages, although the ends of two of

these were still future. That he was such, and was subject to such limitations, is plainly seen in Revelation, where John declares him to be God's seed. "Not seeds as of many, but thy seed, which is Christ." Being seed, it will, when sown in humanity, as he was by the reception of the Holy Ghost, (which was his personality, body, soul, and spirit, which died in its environment, the dying humanity, as Jesus and Paul both declared that it must, after its age-long period of re-generation or re-production in that environment,) come again as the product of that planting; first in a personality, to prepare the way for the harvest, the hundred and forty-four thousand sons of God, seen, in the end of the age, by John while "In the Spirit on the Lord's day,"—the day when the Lord should come again on earth: and then again in these hundred and forty-four thousand, who will be virgins —men-women, like Jesus the seed from which they had their origin, just as Jesus, the seed, came first in a personality to prepare the way for his second coming, in the beginning of the Christian age, as Holy Ghost, the product of the going away of that personal Jesus,—the seed. Thus he will be the beginning and the end, as John heard him declare himself to be, the cause of the creation of God and its effect.

But does the objector to the above view of the Creator base his argument upon reason, or other than scriptural grounds, we challenge him to show any other method of creation of sentient being that is operative, or that has been operative, than is found in the growth of seed, its maturity, its decay and reproduction, its involution and evolution. But in the higher, or God domain, as in the lower, the sowing of seed implies a sower, who in this case, is the seed, the Word, the Logos, Jesus the Christ, who in his second coming now in the end of the Christian age, will come in the clouds of heaven, the hundred and forty-four thousand sons of God of whom he will be the creator, having been the seed from which they sprung.—*O. F. L.*

The Standard of Elevated Womanhood.

It is given to Koreshanity to unfurl the standard of elevated womanhood,—the womanhood of the new age,—as different from the womanhood of today as the beautiful and light-winged butterfly is from the unsightly and dormant chrysalis.

Woman of today is in the chrysalis state; the same may be said of man, with slight modifications, including the idea that woman will first realize her fettered condition and strive to free herself. Even now her intellect is beginning to stir, feeling how cramped and narrow and earthy its environments are, and her soul begins to yearn to burst her bonds and to come forth into the light of God's truth and breathe the sweet air of freedom, and rise unto the heights whither her aspiration leads.

Long ages has she lain dormant, content—yea, content—to see through the eyes of her husband and be guided by his will, holding it right and seemly that she should so be, not more unhappy in so doing than he in so willing, both being equally under the sorrow of the curse. Now all these conditions and relations are rapidly changing. The time when "there shall be no more curse" is at hand, when her gestation is complete. Her advent to new and higher life and relations is near, and she feels new aspirations, new ideas stirring within her. It is *impossible* for her to longer be content with what she was, and had, in the past. What was sufficient for the mind of her infancy does not at all satisfy the nearing maturity of her being. The new life stirs within and produces the agitation seen in what may be termed the "woman movement" throughout the world. As yet she does not universally recognize what are the demands of that new life, or how high it will lead her, or how to conserve and direct her powers to attain it. But the desire is in her spirit, perfecting itself to know itself in the new unfoldment, and gathering strength to assert itself when the hour of delivery comes.

WHENCE COMES THIS DEVELOPMENT, AND WHENCE HER PRESENT IMPULSE?

When we read in the Bible of the Lord sending his different Messiahs in earth, we find the leading women of the time attentive to the message and desirous of the blessing; as, witness the wives of Noah and his sons; Miriam, the sister of Moses; the Marys, Martha, Elizabeth, and others who believed in Jesus. All these, and numerous other women who have believed on the Messengers of God, have, without doubt, received a blessing, a baptism from on High, that has planted in them the aspiration toward the divine life. This germ of divine life, though in mingling with the sensual life it has entered into all its impurities, has yet given the old life an impulse that has caused it to develop through ages of re-embodiment, coming more and more out into the outer mind or degrees of being as the end of its gestation approaches. So what was a germ of divine life, planted ages ago, in the most interior degree of the sensual will and intellect, and revivified by the spirit of God through his successive Messengers, became, at the time of fruitage, the will and intellect of the most exterior degree of being, ultimating in the perfection of both mind and body.

Woman of the present age is specially impulsed, specially drawn to bring to the surface, or into daily life, these inherent aspirations, because now is come in earth the final Messenger, with the gospel of the science of the law, and through the knowledge of the law goes forth the power of overcoming all lusts of the flesh, and of purifying the last or outer degree, the body. It is this impulse going forth esoterically that is rousing women all over the world to demand equal rights with man; right to depend on her own sense and reason; right to maintain a chaste motherhood and wifehood; right to choose what she will be and whom she will serve, God, man, or the Devil. Hitherto she has had only the right to choose man or the Devil, or, generally, a combination of both.

THE STANDARD OF THE NEW AGE IS PURITY.

The impulse for this is going forth, as we have said, esoterically to the world, yet it would have no power to consummate its work were it not for the operation of the law of polarization, by which an impulse given forth from a center meets a circumference and establishes a relation or connection with it, through which the center can draw and direct the forces of the circumference. The stirring up of humanity would avail nothing so long as it remained individualized, as in the efforts of the outer world today. Those most deeply roused, most nearly awakened, by the truth, must be drawn into the presence of the Messenger, and hear the message from his own lips; must *recognize* him as the center of impulse, the One sent to direct the aspirations of the people. From him comes the scientific explanation of the law, and *how* it may be kept; from him also comes the demand that all who

would enter into new life must keep it perfectly. To him in turn must be directed supreme desire to keep it, and demand for help from him in the effort. Through this reciprocal relation is established a nucleus, or basis of operation, which he can baptize with the spirit of truth, purity, and might. From this nucleus the baptism may go forth to the waiting multitudes who know not the personality, yet long for power to rise into light and life.

As woman is more susceptible to elevating influences than man, she more promptly and generously responds to the demands of the new gospel; hence, woman is chosen to fill the apostleship of the final revelation of truth. It is woman's right to serve the Lord as her divine portion, if she so will. It is her right to aspire to be perfect even as He was perfect; further, if she have such aspiration, it is not only her right but her duty to consecrate her whole life to this end. No new life can come to her except she leave the old behind. No upward height can be reached until she break loose from all the old loves that cling to her and impede her footsteps. The whole life—spirit, soul, and body—must be uplifted before it can realize the divine blessing that will come to complete her development and enable her to unfold into perfect life.

The first and most blessed fruit of the divine baptism will be the manifestation of the highest type of womanhood, the perfect woman, the divine Mother, equal in divinity with the perfect man, the Lord Jesus. This is the Bride, the Lamb's wife promised in Revelation, the Tree of Lives. All who are directly touched by the spirit of the baptism are purified and consecrated, and brought forth through the office of the Motherhood as sons of God, the fruit of the Tree of Life, immortal, biune beings. Those who have not sufficient desire for the higher life to rise entirely above the sensual domain and to consecrate themselves in its attainment, yet who have some aspiration for the elevation of the race, will receive power to raise the standard of equal rights with man, and the restoration of the maternal office to its normal sphere.

The standard of progressive womanhood, in either the higher or lower sphere, is,—"Know thyself; purify thyself." —*Alice Fox Miller.*

Every human industry is monopolized, is restricted by tax, or regulated by corporation control, except that of populating the country with the native born. We shut out, by law, the hordes of China, and riot at the pauper labor of Europe; but the generation of natives is left to the reckless and improvident overproduction of individual competition, until the injunction made to Adam, has come to be "multiply and impoverish," instead of replenish, "the earth."—*J. S. S.*

A Series of Contrasts.—If a man advocates the division of the wealth of the rich among the poor, he is called a socialist; but the rich man who, by the aid of his wealth, secures legislation which enables him to appropriate to his own use the pittance of the poor, is called a financier! The poor man who takes anything by force is called a thief, while the rich man who, by legislation, would double the debts of the poor, is called a benefactor! The man who wants the people to destroy the government is called an anarchist, while the man who labors to have the government destroy the people is a patriot!—*Southern Mercury.*

SOCIOLOGY.

AN INDUSTRIAL ARMY.

There is at present going the rounds of the press an article from the San Francisco *Examiner*, outlining a plan for an industrial army, to be created by government, to be under military discipline, commanded by army engineers, and to be employed improving rivers and harbors, building dams for hydraulic mining, constructing storage reservoirs, digging irrigating canals, and developing resources generally, the pay and other advantages offered to be less than the ordinary standard, to keep it from being overrun by applicants not really in need of such a resource. The writer makes the statement that there are opportunities enough to keep it at work for generations.

Of all the plans offered in solution of the labor question, this is one of the most pernicious. It presupposes that a large class in this country must always be wage slaves, to work under whatever conditions their rulers provide, or to be deprived of the opportunity to work, at will of the same rulers. In other words, if the ruling class, which, under existing conditions, is the moneyed class, recognizes the right of the people to exist, provision will be made whereby a scanty living can be obtained; but, if the rulers do not recognize that right, then the people may be deprived of life by being deprived of the means by which they live.

The members of such an army would, during the time of service, be complete slaves, as certainly as the black man was a slave. The fact that the standard of pay and other conditions of service in the army would fix the standard and conditions for private employment seems to be left out of consideration by the writer.

The strange thing is that many of the so called people's papers have given this article a place of honor in their columns. The conviction that the many have no rights but what the few choose to give them, and that the great mass of workers must be thankful for the opportunity to expend the treasures of industrial force stored up in brain and muscle for the benefit of the idle, seems to be so deeply rooted that only the most persistent effort can eradicate it. The working class has so long looked up to the class above and served ignorantly, that it is hard to teach labor its right and its might. Victor Hugo says, "A dwarf has an excellent method of being taller than a giant—it is to perch himself upon the other's shoulders." So capital sits upon the shoulders of labor and rules from that eminence. And the giant implores the dwarf to sit more lightly, and not to kick so much with his spurred heels, or lash so much with his whip, and sometimes even dares to hint that he climb down, but seems never to entertain the thought that he is able to throw this objectionable rider. However, this possibility is now faintly presenting itself to the mind of the giant, and the dwarf's position will shortly be a perilous one. Once let labor realize its power, and a revolution is inevitable. It will be a peaceful one if reason rules, but terrible in its storm if passion

sways. That it will come in storm every thinking person must fear, for how can men so long degraded to the level of beasts of burden, be expected to reason?

But the worker has rights secured to him in the constitution, and provision is there made for the protection of those rights. The government as now conducted is a usurpation, which is due to a lack of education as to what constitutes the rights of American citizenship. The American government is a commonwealth, which means a wealth in common. The treasury is the people's treasury, and the people have a right to say how the public funds shall be used. If public money may be expended in improving rivers and harbors or building a navy, public money may be expended in building homes for the people, and in establishing a system of industry by which every one may earn a comfortable living, without drudgery. By a wise system of taxation an equilibrium of wealth may be enforced, and through a system of equitable distribution of the products of labor, the necessity for money will disappear. The root of the trouble is money. Destroy money by destroying the necessity for its use. When the people understand that money, either gold, silver, or paper, is not only unnecessary, but must always be a weapon in the hands of the few to enslave the many, the desire for its abolition will be well-nigh universal. Then let the people know that they have both the right and the power to abolish it, and they will straightway do so.

Let us have an industrial army by all means, but let it be an army established under the system of united life. The labor question must be settled on the basis of love to the neighbor. The system of competism is the system of selfishness, and until it is destroyed there can be no hope for improvement in human affairs.—*Ella M. Castle.*

New Testament Morality.—The President of the Baptist Union said rightly, at the Assembly in Reading, that "the burning social problems of the day will never be solved but by men prepared to carry out the principles of New Testament morality." He did not, however, attempt to show how those principles were to be carried out.

One deplorable feature of the present situation in the churches is, that even presidents of great ecclesiastical bodies, and most ecclesiastical leaders, have not yet realized that the present social and industrial system is essentially opposed to New Testament morality. Because they are blind to this fact, they do not rally church members to the overthrow of the system. The kingdom of love and the kingdom of landlordism and capitalism are opposites. Now that production has become social, New Testament morality is practical only in a co-operative commonwealth. The question that earnest Christian manufacturers, merchants, shopkeepers, and artisans are asking, is:—How are we to practise New Testament morality, we who get custom or work only by snatching it from our neighbors? As to this, the President of the Baptist Union—like his class generally—has no light to offer, no certain sound. He does not tell people they should combine, all over the country, to alter the system and to organize fraternally.—*Brotherhood, London.*

Gleanings From the Lore of Koresh.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicates the Guiding Star.

Vine and Branch.—Jesus, in his first coming, was not the Branch, but the True Vine; he becomes the Branch in his coming at the end of the ages, through his union with the house of Israel (Ephraim). II. 11—333.

Celibacy.—Continency of males and chastity of females —eventuating in celibacy of both mind and body—will obtain in all who now effectually desire the Lord's coming. This life of celibacy will conduce to the natural regulation of orders, genera, and species, in systematic groupings or tribal relations, in obedience to the injunction: Forsake not "the assembling of" yourselves "together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Constructive communism, —systematc social grouping,—with a life of celibacy, accompanied by a correctly disciplined and intelligently directed desire for the coming of the Lord, will effect the ushering in of the kingdom of the Most High. II. 6—162.

Direction.—There are two directions, most pronounced in universals; namely, up and down, or toward the center and from the center. These are marked, not only in alchemico-organic expression and impression, but in biological expression and impression as well. The determinations of basic forces are downward, or toward the peripheries or circumferences, while the determinations of acetic forces are toward the center. The operation of the law of descent is by the dualistic actuation of attraction downward, or toward the periphery, and repulsion from the center. Attraction toward the circumference and repulsion from the center are the two *momenta* actuating downward or outward motion. The laws governing mental forces and directing their determinations are analogous to the activities of the alchemico-organic universe, and the correspondence is so perfect that a knowledge of the alchemico-organic furnishes the science of analysis for the mental or spiritual universe. I. 11—251.

Virgin.—The word virgin is a compound of *vir*, man, and *gune*, woman. The first is a Latin root, the latter a Greek word. The virgin is literally the *vir-gune;* that is, the man-woman. All through the ages the principle of government, along the line of the zodiac, has been dominantly, as to its formation, in the hand of the male. The constructive power belongs to the female. The heads of the circle all through the ages have been the men-women, the male principle or the man outside, and the female hidden or within. We have had, therefore, no real and substantial justice, because justice has been in the hand of the unmerciful. Woman has not justice till vivified by the male principle, through the baptism of the Father. When she is thus baptized she moves forward in the line of construction. It is her province to construct the government, as it is her supreme function to construct the organic form of life in man, after being vivified by the masculine principle.

Before the woman, or virgin, has the power to formulate the divine kingdom in the earth, the Father principle must precede in the personality of the Father as the baptizer, shiloh, and precursor of woman's liberation or emancipation from the thraldom of the curse. I. 11—296.

PUNGENT PARAGRAPHS.

All that God knows man *may* know.

Pepper coated virtue may not be pleasant, but it is preservative.

Do not be lending a helping hand; give it freely, hoping no return.

The chief industry of this country is that of earning other people's money away from them.

If God ever was sorry he made man, he must be so yet, for man is still a sorry lot.

Between the bankers, the burglars, and the "goldbugs," money is a very troublesome possession.

The world's idea of honesty is to keep straight with the Devil, and to cheat God out of the means to do it with.

The man who claims that the world owes him a living, generally finds that the assets do not meet the liabilities.

"There is a screw loose" somewhere in our social system, but it is not the thumbscrews of greed; they've just had another turn.

Aid to the greedy is made a matter of governmental concern; but aid to the needy is left to the perfunctory impulse of charity.

If you read the daily papers you will be apt to conclude that the world has taken an overdose of deviltry, and is struggling in the throes of its vile stimulus.

The clearing-house system muddles our financial policy somewhat, as it proves conclusively that commerce can be carried on better without money than with it.

This country is in freedom of thought, but in the slavery of action; that is, a man may believe any religion he likes, but the practice of it draws the fire of persecution.

There is overproduction of worthless, sensual humanity. Why does not the astute speculator run a corner on the race—shut down the out-put—until there is an appreciation of value?

The question as to which is the paramount right, the right to gain the means of support, or the right to gain wealth for self-aggrandizement, has come to the front and will not down until rightly settled.

It is now in order to damn Prendergast to Gehenna, forgetting always to indulge in a word of disparagement for the iniquitous system by which he was begotten a moral "ninny," and fired with the spirit of murder.

If the clergy would quit dreaming of another world, quit doling out their soporific visions to the multitude, and get down to the practical work of ameliorating human conditions here,—by the establishment of the kingdom of heaven in earth,—their labors would be more hopeful.

Faith without works represents the fiery flying serpents that bite men in these latter days, from which the brazen serpent alone—the Lord's true science of life, and its application to the life—can save us, when it is lifted up in the wilderness.—*J. S. Sargent.*

BOSTON'S GREAT REVIEW.

A Backward and Forward Glance. "The Arena Pub. Co."

The November *Arena*, which lies before us, is strong, able, and invigorating. It closes the eighth volume of this review, whose career has been so remarkable, and whose influence has grown to be a potent force in our country. The superb courage, the catholicity of spirit, and the cordiality with which it has received the advance guard among the world's thinkers, find no parallel in the history of magazine literature. While employing talent fully as learned and scholarly as that represented in any other great review, it has, as a rule, avoided discussions of problems not vital in character, while its influence has always been thrown against class privileges, entrenched injustice, and outgrown ideas. A glance over the index for the past year reveals a *coterie* of contributors which it would be difficult to surpass in any review published in the English-speaking tongue.

Among those who have written for its pages during the past twelve months are such leaders of thought and such eminent scholars as Rev. M. J. Savage, Rabbi Solomon Schindler, Sir Edwin Arnold, Bishop J. L. Spaulding, Rev. Lyman Abbott, Prof. W. J. Rolfe, Helen Campbell, Alfred Russell Wallace, D. C. L., Dr. J. F. Furnivall, Prof. David Swing, Hamlin Garland, Rev. George C. Lorimer, W. D. McCrackan, A. M., the Marquise of Lorne, Prof. J. R. Buchanan, Rev. John W. Chadwick, O. B. Frothingham, Henry George, President J. M. Coulter, of Indiana University, Rev. Marion D. Shutter, D. D., United States Senator W. M. Stewart, Prof. N. S. Shaler, Edmund Gosse, Prof. Orello Cone, D. D., Louise Chandler Moulton, Gerald Massey, Ignatius Donnelly, Prof. A. E. Dolbear, Edmund C. Stedman, the late Richard Proctor, Henry Irving, Henry Wood, Napoleon Ney, Louise Frechette, etc., etc.

The announcements for next year are even more inviting, if possible, than those made before. Among the great features of the *Arena* for 1894 will be a series of six papers on the "Ascent of Life" by Stinson Jarvis. They take up the evolution theory where Darwin dropped it, and proceed in a search for the soul of man in a strictly scientific manner. The editor of the *Arena* predicts that this work will create a pronounced sensation, and will be a contribution of great value to the modern critical literature. Another brilliant feature of the *Arena* for 1894 will be a series of papers setting forth the "Aims and Objects of the Higher Criticism," by leading orthodox scholars of Europe and America who stand with Prof. Briggs.

The opening paper will appear in the December *Arena*. It is written by the great Oxford professor, Dr. William Sanday, LL. D., D. D., A. M., who is recognized as one of the most profound students of sacred literature in England. Dr. Sanday will be followed by R. F. Horton, A. M., the eminent author and lecturer, who was called from London to deliver a course of lectures at Yale College, the past winter, on the "Higher Criticism." A third paper has been prepared for this series by Rev. Washington Gladden, D. D., and others will follow by scholars equally eminent. A third feature will be a series of papers on "Indian Occultism," by Heinrich Hensoldt, Ph. D., a German scientist who has spent ten years in Ceylon, India, Thibet, and Burmah. The opening paper of this series will appear in the December *Arena;* it is entitled, "The Wonders of Hindoo Magic."

Vital, political, economic, and social problems will appear in the following series, embracing discussions by the most able and live thinkers of the age. 1. Short talks on the Land Question, embracing twelve short papers on this great problem by leading specialists. 2. Ideal Republican Measures, embracing a series of papers on the Initiative, Referendum, and Proportional Representation. 3. The Nervous and Arterial Systems of the State, a series of papers by Rabbi Solomon Schindler and other leading thinkers, on governmental control of railways. 4. The present aspect of the Money Question, the light of European and American history, a number of brilliant papers by students of finance. 5. The Slums of Our Great Cities, and how to abolish them.

Another series of papers will deal with the Civilization of To-morrow, in which hereditary and pre-natal influences and early environment will be ably discussed. Popular papers on Emergency Surgery, by a leading Massachusetts physician and surgeon. Psychic Science and Progress in the realm of Physical Science will receive attention from experts. Among other attractions are a series of short papers by Rev. M. J. Savage on Our Latter Day Poets. Short stories, brief biographies, portraits of leading thinkers, and critical reviews of leading books of the day will be the features of the *Arena* for 1894.

In a critical editorial which appeared in the Toronto *Sunday World* for October 1, 1893, the writer observes: "Boston is the head and centre of American literature, and the *Arena* is known as the leader of Boston's thought." The writer might have broadened his limit, for, in fact, the *Arena* leads the advance column of American thought in the realm of vital present day problems. The publishers announce a magnificent premium album, containing portraits of sixteen eminent thinkers, which will be given to every subscriber whose subscription is received after October 1, 1893. The announcements made indicate that the *Arena* for next year will be indispensable to those who wish to be in touch with the world's best thought.

THE ARENA BOOK LIST.

In the book publishing world, the "Arena Publishing Company" has achieved marked success. In the number of handsome and artistic books issued from the "Arena Press," during the past year, this comparatively new house stands second to only one other publishing house in the United States.

Having the powerful and universally popular *Arena* magazine at their command, they are able, not only to reach the reading public, but also to bring their publications to the attention of every book and news dealer in the country.

Occupying this position, the house has gathered around it a *coterie* of brilliant and successful authors, all interested in its growing fortunes.

"The Arena Library Series," containing twenty-nine titles, mostly novels, sold both in paper and in cloth bindings, has been almost universally commended by the press for the artistic excellence of its books, no less than for the literary ability of the different authors.

In at least two notable cases, books rejected by older publishers for fear of adverse criticism, but accepted by the "Arena Publishing Company," have gone through many editions, the sale of one exceeding 50,000 copies.

THE SIDE POCKET SERIES,

being wholly unique in design and execution, has attracted general attention.

One of Boston's oldest booksellers pronounces "A Guide to Palmistry," one of this series, "the handsomest book issued by any American publisher during the present year." As the name indicates, these little books are of suitable size to be carried in the side pocket. They are dainty, delightful volumes to handle, and are bound to be very popular.

THE COPLEY-SQUARE SERIES

is a series of books designed by this enterprising house and bears the name of Boston's most beautiful public square. Copley Square, where the office of the "Arena Publishing Company" is located, is surrounded by some of Boston's most notable public buildings. These are, first the great Public Library building, costing millions of dollars, perhaps the most magnificent library building in the world; then the Boston Art Museum, another monument to the liberality and taste of the art lovers of the city and state. On another side of the Square is the great Trinity Church, so long presided over by the lamented Bishop Brooks. For beauty and richness of design, and splendor of architecture, this church is perhaps the finest on the American continent. Then there is the new Old South Church, with its stately tower and imposing architectural beauty.

Another striking feature of this noted Square, is the Pierce building, in which the "Arena Publishing Company" is housed, built of solid stone, from foundation to turret, and one of the most imposing business blocks in all Boston.

"Copley Square" is rapidly becoming a household word in consequence of the enterprise and energy of this great publishing house.

It is impossible, in the limited space at command, to mention even the titles of the large number of important books issued from the "Arena Press" during the past year.

The "Rise of the Swiss Republic," by W. D. McCrackan; "Zenia the Vestal," by Margaret B. Peeke; "Along Shore with a Man-of-War," by Marguerite Dickins; "Sultan to Sultan," by M. French-Sheldon; "Albert Brisbane: A Mental Biography," by Redelia Brisbane; "Wit and Humor of the Bible," by Marion D. Shutter, D. D.; "Christ the Orator," by Rev. T. Alexander Hyde, and "Son of Man," by Celestia Root Lang, are among the most important and successful ones on the *Arena* list.

The reading public will be deeply interested in the forthcoming announcement of new publications to be issued from the "Arena Press" in the near future, as well as in the many beautiful books already published.—*From Boston Daily Traveller, Saturday, Nov. 4, 1893.*

Where Rust Doth Not Corrupt.

Whether it is Helen Gould, or Anna, the younger daughter of the millionaire, who is going to marry young Woodruff, the actor, the story is interesting. Good luck to the plucky school-girl and to every plucky school-girl who gives her hand and fortune to the man of her choice, regardless of big brothers. She is to be congratulated. Mr. Woodruff is to be congratulated, first, because he is to be married; second, because he has the good sense to refuse to throw over $10,000,000 for $10,000. The stage is to be congratulated upon losing another American actor. Mr. George Gould is to be congratulated because the marriage of his sister against his will gives him one half her fortune, a matter which a true Gould will view with deep satisfaction.

In fact, good wishes will be general. Everybody should be congratulated, —Jay Gould because he is dead. How the sac which that great man called a heart would have ached could he have foreseen the day when the fortune that he fought for, cheated for, wrecked railways for, despoiled communities for, sent women to the streets and men to the mad-house for, sold his wretched soul for, would be expended in making a husband and a lawyer out of a young man who lets his hair grow down on his shoulders and wears pink tights in "The Clemenceau Case!"—*Ex.*

There must be a rebinding of man to God.

Sharp Cuts.

The give-us-a-chance party has had a chance, and it has split itself wide open —*American Nonconformist.*

Our legislatures have been bought and sold till we think no more of it than the buying and selling of so many cattle.—*Henry Ward Beecher.*

When some folks pray, "Thy kingdom come," they do it with a mental proviso that somebody else has got to stand all the expense.—*Ram's Horn.*

When ten men produce wealth for the benefit of one man, it is individualism. When ten men produce wealth for their own benefit, it is socialism. Remember that.—*Painters' Journal.*

Nero, who fiddled amidst burning Rome, was behind our times considerably. Our modern Neros forget the world's trouble in a yacht race. Keep the people amused and you can steal their liberties.—*Miners' Tribune.*

The statement of certain senators on the floor of the national senate, that a strict enforcement of the law would close every national bank in the country, is sufficient to justify the abolition of that system.—*The Commoner.*

The daily press is doing its best to create a bitter feeling between the people of the country who hold different political beliefs. But then, the power of the daily press is broken, and nobody believes its statements.—*Commoner.*

One of the rights which the money power has ruthlessly torn from about two million people is the right to earn their living by honest labor. As long as they control the currency they have the power to do this. It is wicked to grant them that power.—*Alma News.*

Throughout Oregon and California, County Alliances have been adopting the following resolutions: "Resolved: That we would respectfully ask clergymen of all denominations to assist us in putting an end to usury and extortion, as they are so often denounced by the Bible."—*Ex.*

Many of our liberal Christian brethren are perfectly willing to admit the possibility of the historical existence of Christ, but at the same time to proclaim their doubts as to the authenticity of the life of Moses. Our liberal Christian friends are, after all, one-sided.—*Jewish Voice.*

Over 55,000 signatures have been secured to an initiative demand by voters in Switzerland for a bill to be submitted to the people whereby it is intended to recognize the "right to work" of every human being, and to compel the Government to procure such work for all.—*The Republic.*

The foreign dispatches state that Dr. Miquel, German finance minister, commenting on the Sherman bill repeal, says that the silver coinage question will never be satisfactorily disposed of till silver mines are nationalized. Very true, but while we are about it, why not nationalize mines in general?—*The New Nation.*

The coming winter!! The words have a terrifying effect upon millions. Where is the employment, the clothing, and the coal to come from? Answer, ye speculators in the necessaries of life; ye rich men who will have to reach heaven through the eye of a needle; ye speculators, ye misers, and ye ministers of the Gospel!—*Paterson Labor Standard.*

When a man directly kills another, it is called murder, and the murderer is severely dealt with if caught.

When a man deliberately plans to starve another by withholding the means of life,—land,—or cornering the means of life,—food,—then the murderer is "a respected member of society."— *nion.*

The Louisville *Courier-Journal* says that "a Kansas farm can get along without a barn as well as without a mortgage." Still, authors of such idiotic statements are incessantly talking about other people being fools. Perhaps, however, this is only a Democratic second to the Republican declaration that a mortgage is an evidence of prosperity.—*Commoner.*

The party machinery is getting fearfully shaky. The masses of the people, as shown by the elections, are rushing restlessly back and forth like a captive lion pacing from one side of his cage to the other. That the voters now go in masses, first to one party and then to the other, is proof that they are bound to neither. But when they once come to understand that legislation, finance, political party, and so called religion have all conspired, not to promote justice, but to prevent it, then the caged lion with a terrific roar will dash through its bars to freedom. Look out, then! Old landmarks will go down before a bigger than a Johnstown flood.—*Golden Rule.*

The results of the recent elections show how superficial a view the great mass of the people take of existing conditions. The financial crisis has been charged up to the democratic party, and that party has been made to suffer. One year ago the financial stringency was charged up to the Republicans, and they had to go. We believe that the people were largely right one year ago, for the protective tariff has disarranged commerce in a disastrous way. To visit the sins of the Republicans upon the Democrats, at this time, is hasty, though we see no reason for believing the Democrats more capable of reconstruction than the Republicans. Both are under the same lash. A new movement must come before renovation can take place.—*The Progressive Age.*

In Grover the Dictator's Thanksgiving Proclamation occurs the following sentence: "On that day let us forego our ordinary work and employments." We wonder if Grover intended to be ironical! The great majority of workingmen will not only rest on Thanksgiving Day, but on all other days. Many of them will not have enough to eat on that day, but still they should be thankful that they are alive. It will be a merry and joyful Thanksgiving Day for thousands of unemployed workingmen who are not permitted to earn an honest living! It may sound sacrilegious to people who are accustomed to be thankful that they are permitted to breathe, but we do not think that workingmen have reason to be thankful for anything.—*Cleveland Citizen.*

Gold.

Gold, many hunted—sweat and bled for gold;
Waked all the night, and labored all the day.
And what was this allurement, dost thou ask?
A dust dug from the bowels of the earth,
Which, being cast into the fire, came forth
A shining thing that fools admired, and called
A god: and in devout and humble plight
Before it kneeled, the greater to the less:
And on its altar sacrificed ease, peace,
Truth, faith, integrity, good conscience, friends,
Love, charity, benevolence, and all
The sweet and tender sympathies of life;
And, to complete the horrid murderous rite,
And signalize their folly, offered up
Their souls, and an eternity of bliss,
To gain them—what? An hour of dreaming joy,
A feverish hour that hasted to be done,
And ended in the bitterness of woe.

—*From Pollock's "Course of Time."*

Man begets mortal life. God begets immortal life.

* * *

The seventh day, the sabbath, is when the Lord rested,—rested from bearing humanity's burden of sin. Modern Christianity gives him no rest whatever.

* * *

The mission of Christ was a success as to its purpose, but the mission of his professed followers, at this day, is a lamentable failure.—*J. S. Sargent.*

The distinction between the fine and the useful arts must be forgotten.—*Emerson.*

Our ills are easier to help than we know—except the one ill of a central self, which God himself finds it hard to help.—*MacDonald's "Sir Gibbie."*

An Unjust Social System.—The producers of fresh butter, eggs, and beafsteak, live on salt pork, gravy, and potatoes; the sheep-shearers and the weavers of all kinds of woolen stuffs must wear shoddy cotton; the men who build the railroads are obliged to travel on foot; the wood-cutter who prepares the lumber out of which the many mansions of the rich are built, himself lives in a hut; yet the mighty ones of earth, those who spend more money than the entire yearly wages of an industrious workman, for the wines and floral decorations of a single dinner, tell us that our lot is plenty good enough for us, and that our poverty is caused by our own extravagance, drunkenness, and indolence.—*The Great West.*

THE LATEST SPOKEN.

BORN OF HUNGER.—George E. McNeil, in his address at the World's Labor Congress, said: "The labor movement is born of hunger—hunger for food, for shelter, warmth, clothing, and pleasure. In the movement of humanity toward happiness, each individual seeks his ideal, often with stoical disregard of the happiness of others. The industrial system rests upon the Devil's iron rule of every man for himself. Is it an unexplainable phenomenon that those who suffer most under rule of selfishness and greed should organize for the overthrow of the Devil's system of government?"—*Ex.*

LET GOVERNMENT OWN THE RAILROADS.—Railroad accidents have increased at a terrible rate in the past three months, and thousands of persons have been killed and injured. If this murdering business is kept up, the people will rise *en masse*, and, regardless of their political affiliations, demand that the government own and operate the railroads. Government, with all its usurpations and oppressions, has proven, by its administration of the postal system, that it is capable of executing great public enterprises more cheaply and efficiently than private individuals; for it would have no other object to subserve than to provide an efficient service at cost, whereas private corporations, spurred on by the hope of gain, give as inefficient service as the public will stand, at the greatest possible cost. Railroads are now operated to make money; under government operation they would be operated, primarily, for the accommodation of the people. Human life will not be safe until the government owns and operates the railroads.—*Cleveland Citizen.*

GOVERNMENT OWNERSHIP.—The sugar trust, with property worth $2',0C0,0C0, capitalized at $ 5,000,(00, reports a yearly profit of $13,560,' 00, according to the New York *Press.* If the duty is restored upon sugar, as is proposed, at least six months' notice will be given before the bill takes effect, in order that business interests may "adjust themselves" to new conditions. The capacity of idle trust refineries is such that they can refine 25,000 barrels per day, which in the six months will enable them to accumulate an enormous surplus. They will then add the tariff price, and, stopping all work for a year, they can realize a profit of $7,000,000. Of course, the idle sugar refiners can starve or go hang while the stockholders are reaping this fruit of their generalship. Is it any wonder that when money buys legislation for private advantage, our national elections have become gigantic auction sales, at which the honors and emoluments of the republic are sold to the highest bidder? Is there any other solution except the public ownership of the sugar industry, the coal industry, the iron industry, and the transportation industry? If we must own and operate these publicly, why not all other industries?—*Twentieth Century.*

SOME CONTRASTS.—One hundred thousand homeless, penniless miners descend to the plains from the desolate gulches of Colorado, starving and helpless. The American house of lords listens with contempt to a Kansas senator's resolution to reduce the salaries of government officials who receive from $2,000 to $50,000 for services that are often a curse to their constituents.

The owners of great wholesale houses, manufactories, railroads, furnaces, and mines, start half a million of men down the dark, soul-degrading, crime-beset pathways of tramp life, while government dignitaries and multi-millionaires entertain nabobs with dinners that cost $150 per plate.

On the sun-kissed slopes and breeze-fanned hillsides of the land, granaries are bursting with a plenitude of wheat, and fields are golden with ripening maize that will not bring, in open market, more than the cost of production.

Down in the valleys arise, from crowded city streets, the heart-rending cries of mothers and children, pallid with want, and the mingled prayers and curses of idle, penniless, despairing men, who would gladly purchase the bounteous harvest, but have nothing wherewith to buy.—*Alma News.*

A TERRIBLE ARRAIGNMENT.—Every American and every Christian, indeed all who are interested in our Western civilization and wish to reform the peoples of the Orient, must feel humiliated at the terrible arraignment of Christian missionaries at the Parliament of Religions, late in session at the World's Exposition, wherein the ten principal religions were given an impartial hearing.

Mr. Dharmapala, of Ceylon, among other stinging remarks, said:—

"The conditions of our country are different from those of yours. Your great slaughter-houses here are a curse and a shame to civilization, and we do not want any such Christianity in Ceylon, in Burmah, in Japan, or in China. * * The missionary is intolerant; he is selfish. * * Who are his converts? They are all men of low type. Seeing the selfishness and the intolerance of the missionary, not an intelligent man will accept Christianity. Buddhism had its missionaries before Christianity was preached. It conquered all Asia and made the Mongolians mild. * * Buddhist priests did not go with a Bible in one hand and a rum bottle in the other, but they went full of compassion and sympathy. With these attributes they conquered and made Asia mild. Slaughter-houses were abolished, public-houses where liquors were sold were abolished, but they are now on the increase because of Western civilization."

Narasemachanya, a learned Brahman of Madras said, in perfect English:—

"I belong to that class of my countrymen who believe in having a little more bread to eat and a little less of the much admired Western civilization." After dwelling on the cruel methods of missionaries, and showing their attacks on customs of theirs which were not antichristian, he said: "There is another custom of the Brahmins, far more deeply engraved, and far more difficult to uproot than caste. I mean their prejudice against *animal food.* I remember how I felt when I first tried to accustom myself to it. Words cannot describe the nauseating disgust and the repugnance of my whole soul. So long as Christians make people believe that *the eating of animal flesh* is a necessary preparatory course to be gone through before baptism, so long you will have a stumbling-block in the way of the evangelization of India."—*Correspondent Food, Home, and Garden.*

STREET RAILWAY OPPRESSION.—Thomas Paine, George Washington, and Benjamin Franklin thought that it was their duty to murder because they were taxed unfairly. It would be interesting to know what they would think if they were in the United States today and could see the different kinds of oppression existing under the protection of the proud bird which picked the eyes out of the British lion, and wiped its bill on the king's coat tail. A hundred years ago it was a hard matter for the people to find a case of tyranny; now it is a hard matter to find anything else.

We need not look over the pages of history, if we want our blood to boil; we need not turn to the Homestead tragedy or the lockouts and strikes of other states, to see the right to life, liberty, and the pursuit of happiness taken away from men. There are thousands of oppressors right here in the city of Omaha, and it is only the apathy of familiarity and the moral cowardice of the masses which prevent another revolution. Take the Omaha Street Railway, for instance. The men at the head of this corporation have no more regard for the Declaration of Independence than the average newspaper man has for the truth. If a street car runs into a man's wagon and does it damage, the company, without giving its motorman or conductor a fair trial and fixing the blame where it belongs, peremptorily demands that he pay the damage, or give up his job and run the awful chances of the unemployed. If a voter, not under obligations to the company, has a claim against it of six dollars, the amount is promptly paid and charged up to an obligated employee. If the men attempt to organize for self-defense, as their employers have done for invasion, they are discharged and blacklisted. If the motormen standing exposed to the cold winds of winter, both day and night, ask for protection against the elements, the company takes the amount of money required for car improvement and expends it on ward heelers in the election of corporate councilmen. If the people ask for a reduction in the rate of fare, the chief moulders of public sentiment are given free passes.

But what can the motormen and conductors do? Is it not better to be a groveling slave than to let one's wife and children fear the wolf around the rent-taxed door?

What should the people do?—*Western Laborer.*

Western Railroad.—George Gould, a son of his father, says he is determined that he will build no more railroads in the West until that section treats railroad corporations better than they have in the past. We fail to see where the bad treatment comes in. Nearly every state, county, city, town, and township in the West has, some time in the past, contributed largely toward the building of railroads in the section which, Mr. Gould says, is now misbehaving itself. Further, the United States Government has given, to railroad enterprises of the West, with no stingy hand. Now, it is seen that these gifts from these various forms of government all helped, in addition to building the very queer roads in the Western country, to add to the gigantic pile of money that Jay Gould left to his heirs and assigns, of which George is a leading one.

It is in order, at this point, to ask what good the Goulds and their railroad enterprises did for the West? Did they build it up? develop the country? make it easier for farmers to reach a market? To a very small extent, yes; but in such a manner as to impoverish every farmer living within fifty miles of the lines of any of the railroad enterprises. If the stories we hear from the West are true, despite the railroad building that has been going on there for the last twenty years, the producers of the West and the consumers of the East are as far from each other as they were in the days of the bullteam. Corn that the Western people raised last year was worth on the ground not over twenty cents per bushel, while here in the East the consumer had to pay sixty cents for it. *Per contra*, the coal sold in the East for twenty cents per bushel was worth sixty cents in the West, with the result that the Western farmer burnt his corn for fuel while thousands of people died of starvation in the East, whose lives might have been saved by that very corn, if it had been transported at a reasonable cost.

Then of what benefit has the railroad building of the West been to the consumers of the West? If they had been left in the "semi-savage state" in which the civilizing influences of railroad building found them, they would have been comfortable and happy today and would not have had their farms mortgaged up to the top notch. They would not have had much money, but they would have had contentment, which is better than riches. We will wager a pippin that if George Gould will agree to give back to these Western farmers the money which his father and others got out of them as bounties for running their railroads in certain directions, the Western farmers will let them take their railroads away, and thank them for the act.—*National Economist.*

Society's Responsibility.—We have been disgusted many times while in Chicago this last week by the people who clamor for the gibbeting of Prendergast. This miserable wretch committed murder, and forthwith the majority of the community, who also condemn murder, propose to become guilty of the same act. Why are men and women so held by the savagism of the past? Why seek the life of another, under any circumstances but those of self-defence? Why condemn Prendergast as wholly responsible? Why not seek for the causes of homicide, and not tarry around the surface manifestations? It is most lamentable that humanity is so determined to spend its force in fighting the effects of causes that lie at the fountains of social generation. Who, permit us to ask, is this Prendergast? Who were his parents? Where was he born? Who furnished him with the blood and fibre of his being? Who gave him his environment, and who furnished him with the civilization which led and fashioned his impulses? These questions, rightly answered, will suggest a sharing of the responsibility of the murder of Carter Harrison by society itself. Prendergast is one of the specimens, one of the products, from the loins of society. He is one of society's children. Then why should society hang him for carrying out its teachings, and crystallizing its impulses into homicide?

Society would be more rational if it would hang many of its institutions. It would be more worthy in throttling a social system which makes might right, and offers to greed the spoils of victory over the unfortunate. No. Away with the coarse thought of killing to avenge. Protect society by the strong bar that prohibits escape, and by the rational treatment that will give mental and moral equipoise to those badly developed ones. This is only to meet the demand of our own day. For the safety of posterity, let us revolutionize the ideals of society, and lop off the barbaric excrescences that load it down. Live better, and breed better offspring. Improve the surroundings of the individual so that his temptations will be toward good, and not evil, and crime and criminals will pass away. This is not a dream. It is among the possibilities of the next century. Above all, society should scorn to be brutal against the individual, because the individual has been brutal against a fellow man. Society, in passing judgment upon one of its unfortunate units, should show more discretion than the individual whose whole being is unhinged by passion. The state should be rational, above the reach of passion and revenge, and above the crime for which it tries one of its family.—*Progressive Age.*

The Degradation of Labor.—I have seen the whole problem of labor's degradation worked out in practical life before my own eyes. Thirty years ago, sir, labor in California was comparatively free, because land was comparatively free. Labor was then paid according to its production, not, as now, according to the lowest standard of living prevailing among the laborers. It was then worth what it produced, and it was paid accordingly. Then there were in our land no tramps, few paupers, and no surplus labor in enforced idleness.

I saw the change of social conditions come. I saw the shadow of land monopoly steal over and encompass our Golden State. I saw a few hundred men become the absolute owners and masters of her great material resources that were manifestly intended by their Creator to furnish homes and subsistence to 40,000,000 people. I saw an empire of her best and richest land pass by act of Congress under the dominion of a single soulless corporation. I saw the gates of natural independence in home industry closed against American labor. I saw the wages of American labor changed from the value of its product down to the price fixed by the alternative of pauperism, while the wealth-producing power of labor was increased, on the average, in all departments of industry, eleven-fold.

In the great State of California, whose natural resources are confessedly capable of supporting 40,000,000 people, I saw the horrors that are supposed to result only from overpopulation, prevailing with a population of only 1,000,000. I saw the millionaire and the tramp—contemporaneous menaces to our civilization—arise out of these conditions. I saw the millionaire, without productive effort on his part, become a multi-millionaire upon the tribute commanded by his purchased and granted privileges. I saw the army of pauperism, (growing as he grew, and growing because of the conditions that made him grow, recruited by thousands from the ranks of unemployed labor,) a ghastly procession of vice and crime, rags and filth, torment and despair, drifting listlessly, as "flotsam and jetsam," on the tide of our civilization, to whatever goal a just God may deem suitable at the close of their earthly hell.

Macaulay tells us that, "in the brave days of old," when Rome was mistress of the world; when to be a citizen of Rome was esteemed the proudest privilege of manhood, her "lands were fairly portioned" among her citizens. In the period of her decline and fall, the lands had become the property of a few great landlords who employed slaves to work them. The landless citizens, thus excluded from the poor privilege of working as laborers upon the lands their fathers once owned, drifted helplessly to the cities and towns, and there, in the helplessness of enforced idleness, they sank into pauperism and vice. Their debased suffrage became mere merchandise in the market, thus extending instead of controlling the powers of the monopolists. The soldiers of Rome became supplicants for alms, and their children hereditary paupers. The outer form of her official life alone preserved the semblance of Rome's departed glory. Then Rome fell, and over the sepulchre of her once splendid civilization, her epitaph was written: "*Latifundia perdidere Italiana.*" ("Great estates ruined Italy.")—*From James G. Maguire's speech in House.*

Church & Socitey Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 2:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesdaay in the month.

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